

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

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THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

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Roman Catholics and their conversion
to Evangelical Christianity.

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CONTENTS.

PAGE.

Value of THE CONVERTED CATHOLIC	
Tracts	195
REFORMED CATHOLIC WORK,	196
CONVERTS FROM ROME,	198
Rev. Louis Martin's Case,	200
Marriage of a Priest and Nun,	201
Father O'Connor in Music Hall, Boston,	
Mass,	203
New Publications,	209
Father Flynn,	209
The Primacy of Peter—The Forged	
Decretals,	210
The Pope and Cremation,	213
The Vatican Library,	213
The Church of Utrecht,	214
Lost in the Woods—Prayer Answered,	215
Rome and Rum at Castle Garden,	216
The Church of Rome Not the Church	
of Christ,	217
Three Good Books for \$2.25,	218
A Serious Question Decided,	219
Monsignor Capel,	221
Father O'Connor's Letters to Cardinal	
Gibbons,	222

EDITORIAL NOTES.

THE APOSTLE PAUL SAYS IN THE FIRST
Epistle to Timothy, second chapter:
"I exhort, therefore, that supplications,
prayers, intercessions, thanksgivings,
be made for all men. This is good
and acceptable in the sight of God our
Saviour; who willeth that all men
should be saved, and come to the
knowledge of the truth. For there is
one God, one Mediator also between
God and men, Himself man, Christ
Jesus, who gave Himself a ransom for
all." Did any of our Roman Catholic
friends ever hear a sermon on, "One
Mediator Between God and Men"?
If they did they would not have re-
course to the priests or to the
"saints," nor would they trouble the
Virgin Mary with their half-hearted
petitions for pardon and mercy; but
they would go directly to Him, the
blessed Saviour, to whom all power
is given in heaven and on earth.

PROTESTANTISM AND THE WORLD OF
letters have suffered a great loss in the
death last May of Rev. J. A. Wylie,
LL. D., the author of "The Papacy;
its History, Dogmas, Genius and
Prospects." He died in Edinburgh.

MANY IMPORTANT ARTICLES ARE HELD over this month for lack of space, among them the continuation of the History of the Jesuits. The first series of articles by Father Connellan is concluded this month. No more brilliant contribution to the discussion of Roman Catholic questions, historical and theological, has appeared in recent years. The whole series has been published in a pamphlet which we would like all our readers to possess. Next month we shall publish the experience of Father Connellan's brother, Dr. Joseph Connellan, which appears in the June *Christian Irishman*, the admirable Dublin monthly edited by Rev. Dr. Hamilton Magee.

THE NATIONAL EDUCATIONAL ASSOCIATION meets in St. Paul, Minn., this month and an invitation was extended to Archbishop Ireland to address the teachers assembled there from all parts of the United States. But when it was learned that his address would be a eulogy of the parochial schools and a condemnation of the public schools, the invitation was very properly withdrawn.

NOT ONLY IS THE OPPOSITION OF THE Roman Catholic Church and denial of its doctrines—such as the infallibility of the Pope—accounted heresy by Roman Catholic leaders, but the patriotism embraced in the sentiments, "America for Americans" and "No Interference with our Public Schools," that are now animating many minds and giving courage to many hearts, is equally classed as heresy. The *Catholic World*, the ablest Roman Catholic monthly published in the United States, owned and edited by the Paulist Fathers of

New York, in its issue for May 1890 has the following declaration :

"The heresy of nationalism is slowly but steadily invading the Nation. Americanism is the test now applied to religion, science, art and the rest in order to satisfy the human hunger for universality of some kind. If this or that thing is not American, as the heretics understand Americanism, it must be cast out."

AMONG THE INTERESTING PERSONAL items in the editorial page of the New York *Tribune* due prominence is given to notable Roman Catholics from the Pope down, and as befits the columns of such a dignified journal they are generally laudatory. Occasionally, however, an item in the paper exhibits the Pope as a queer fussy old foggy, a chronic invalid who is afraid of a puff of fresh air. In the *Tribune*, June 1, 1890, we find the following :

"The Pope's resident physician follows his holiness about almost like his shadow, and is forever going to and fro with a thermometer in his hand, looking out for the slightest breath of an intrusive draught that might venture to blow rudely near the head of the Church. Sometimes these precautions are carried to an absurd pitch. When Leo XIII. was to officiate during the winter at the Sistine Chapel, the doctor had huge braziers of charcoal set burning there all night beforehand, and when the morning arrived the atmosphere was so oppressive that half the ladies had to leave the chapel fainting while mass was being read, and the Pope himself got such a violent headache that he could scarcely get through the service, and was quite ill all the rest of the day from it."

THE REPORT OF THE DISCOURSE IN Music Hall, Boston, published elsewhere, is too long, but it will be good reading for our New England friends. It was our privilege to address another large audience in Music Hall, Lynn, Mass., Sunday afternoon, June 8. The meetings in Lynn are conducted by Mr. D. A. McDonald, a converted Catholic, who has sacrificed a lucrative business to engage in this work. He deserves every encouragement. Father Chini-quy also spoke in Music Hall, Lynn, last month. Our venerable brother now resides with his married daughter, the wife of Rev. Dr. Morin, Presbyterian pastor in Montreal.

AT THE OPENING OF THE SERVICE IN Music Hall, Lynn, Mass., Sunday afternoon, June 8, Rev. George C. Needham, the beloved evangelist, came on the platform and delivered an introductory address that won all hearts and prepared the way for the longer address by the editor of this magazine on "The Conversion of the Roman Catholics the Most Important Work of the Day" that followed. While in many New England towns the iniquities of Rome and her lust of power are deservedly condemned, it is a pity that the Gospel is not also presented to the Roman Catholics by such a teacher of the Way of Life as Mr. Needham.

We are glad to say that Mr. McDonald has a week day service in conjunction with the Music Hall meetings specially for the conversion of the Catholics of Lynn. Such services should be held all over New England.

FATHER MCGLYNN'S LECTURE ON "The Public Schools and their Enemies" with sketch of his life, will be sent to any address for 4 cents; 25 copies 50 cents; 100 copies \$1.00.

VALUE OF THE CONVERTED CATHOLIC TRACTS.

The Y. M. C. A. secretary in one of our large cities who recently received tracts from this office writes under date June 10: "I had quite an interesting experience with those tracts you sent me. Just as I received them I was compelled to get on a street car, and as I sat down I placed them in my Bible with the leaflet containing Father McGlynn's picture on the top. Sitting next to me was a Roman Catholic priest. He asked me if that was not Father McGlynn's picture and could he look at it? I answered in the affirmative and handed it to him. After reading it he asked if I had any more tracts, and I handed him Father Gaynor's 'Difficulties of Roman Catholic Priests.' He read it through and placed both in his pocket. He then asked if I could get him Father McGlynn's 'Lecture on the Public Schools and their Enemies,' and handed me his address. He said he often officiated at St. Stephen's Church when Father McGlynn was pastor, and was a firm supporter of his; and added that it was only jealousy on the part of Archbishop Corrigan that caused Father McGlynn's excommunication. I send you his address. Please send him the tracts."

We will not only send him the tracts but also our other publications that will do him good. Who knows but one of those little tracts might lead this priest to begin investigation on the claims of the Roman Church, and ultimately lead him out it? Co-operation on the part of our readers will enable us to send tracts and copies of THE CONVERTED CATHOLIC to priests in all parts of the United States.

REFORMED CATHOLIC WORK.

[Incorporated as "CHRIST'S MISSION."]

SINCE 1879 Rev. James A. O'Connor, formerly a Roman Catholic priest, has been engaged in evangelistic work in New York City for the conversion of Roman Catholics. To advance and strengthen the work a Missionary Society with the title of "CHRIST'S MISSION" has been organized and duly incorporated according to the laws of the State of New York, with the following business men, members of various evangelical churches, as the Board of Trustees:

Messrs. William Campbell, John Curry, Andrew Neil, John W. Magee and Rev. J. Stanly D'Orsay.

At the last meeting of the Trustees the following officers were elected:

President, Mr. John Curry, 208 West 104th street, New York.

Treasurer, Mrs. William Campbell, 36 West Eighteenth street, New York.

Secretary, Rev. James A. O'Connor, 72 Bible House, New York.

Ministers of all denominations who are acquainted with the work heartily endorse it. Among them may be mentioned the following in New York: Drs. Howard Crosby, R. S. MacArthur, G. W. Samson, Chaplain McCabe, R. R. Booth, C. S. Harrower and T. W. Anderson.

From the many expressions of confidence in the work and the methods pursued in conducting it, the following is selected.

Rev. Dr. Howard Crosby writes:

"116 EAST NINETEENTH STREET, }
"NEW YORK, Feb. 7, 1889. }

"I take the greatest pleasure in commending the Rev. Mr. O'Connor's work among the Roman Catholics. As

a Romanist who has seen the fearful errors of Rome, and has also found the beauty and simplicity of the Gospel, he is admirably qualified by his experience, as well as by his sound judgment, to preach Jesus to his former co-religionists, and to gather from them a true Church of Christ that knows only one Mediator, and only One who can forgive sin. The Rev. Mr. O'Connor has for years maintained the excellent character of his work.

"HOWARD CROSBY."

During those years Mr. O'Connor has been preaching in the large hall of Masonic Temple, with office in the Bible House, and his place of residence in Washington Square, New York. To avoid the heavy rent required for each of these places, it is proposed to concentrate all the departments of the work in one building, which can be obtained for \$30,000.

Without personal solicitation friends interested in the work have contributed \$5,000 from January 1889 to June 1890. This amount is now in the hands of the treasurer.

To obtain the balance required—\$25,000—it is proposed to divide the amount among 250 persons who will contribute \$100 each. This can be paid at one time, or can run for four years at \$25 a year.

With this amount—\$25,000—guaranteed within four years the building could be secured at once, and preaching services and conferences with inquiring Catholics—an important part of the work—could be held regularly. It could be also used as a temporary home for priests and students who desire to leave the Roman Catholic Church. Many such have been received already by Mr. O'Connor and

sent to various Protestant seminaries to prepare for the Gospel ministry.

The property will be held by the Board of Trustees of "CHRIST'S MISSION" for the conversion of Roman Catholics.

The great importance of this work to all Protestants who observe the giant strides of the Roman Catholic Church towards supremacy in this country cannot be exaggerated.

The most feasible plan suggested for raising the balance of the required amount—\$25,000—is that made in April 1890 by A. Aitken, Esq., of Baltimore, who offers to be one of 250 who will contribute \$25 a year for four years. This most practical plan has been adopted since by several friends, among them the treasurer of the mission, Mrs. Wm. Campbell. An appeal is now made to all who are interested in the spread of the Gospel and for the protection of our country from the domination of the Church of Rome to adopt this plan—\$100 at one time, or \$25 a year for four years.

The following communication on this subject has been received:

June 4, 1890.

DEAR BROTHER O'CONNOR:—

Having seen the appeal in this month's *CONVERTED CATHOLIC* for pledges of \$100 to be raised in four years for a building for "CHRIST'S MISSION," I have decided to endeavor to pay \$25 annually for four years for this purpose, and accordingly send you a draft for \$25 as the first instalment. Although my income is small my wants are not great, and this question seems to me one of the most important of the age. May He who has called you to this work greatly bless you in it and raise up many helpers, and may you have great faith to ask

and receive just what you need, for He has all hearts in His hands and is able to do exceeding abundantly for you and your work.

Yours in Christian love,

MRS. F. W. M.

Nine other names with similar promises were received during the month.

It is confidently expected that the requisite amount will be raised this year. All friends of this cause may not be able to contribute \$100, or \$25 a year for four years, but whatever they can give will be as thankfully received as larger sums. Let each one interested do what is possible and the result cannot but be satisfactory.

...

ONLY FIFTY CENTS.

We will send *THE CONVERTED CATHOLIC* from May to the end of the year to new subscribers for 50 cents. This is a great opportunity to get such a magazine at such a low price. Eight months—from May to December 1890—for only 50 cents. Let all our friends help to increase our circulation at this rate. Write for sample copies.

...

THE CONVERTED CATHOLIC WILL BE sent to pastors with small salaries and Y. M. C. A. reading rooms in every city in the United States and Canada for fifty cents a year. It will do incalculable good to the young men, Protestants as well as Catholics, who frequent those rooms. The secretary of the N. E. Branch of the Philadelphia Y. M. C. A. writes, June 6, 1890: "The Magazine is doing good and is read as much as any publication in the reading room. We would not be without it." Let friends all over the country send fifty cents for a subscription for their pastor or local Y. M. C. A.

 CONVERTS FROM ROME.

FATHER Addis, the erudite scholar and distinguished editor and compiler of the Catholic Dictionary who withdrew from the Roman Catholic Church in London, two years ago, where for ten years he had been pastor of the Church at Sydenham, has permanently settled in Melbourne, Australia. His pen is not idle, but he now turns it against Rome. The publishers of the Catholic Dictionary have dropped his name from the title page, and the volume now appears with the name of Thomas Arnold, as editor. Mr. Arnold, who is a brother of the late Matthew Arnold, was co-editor of the work with Father Addis, but his part in it was slight compared with the labor of Father Addis.

* * *

The Roman Catholic agents in the daily press recently circulated the report that Monsignor Count Campello, the Canon of St. Peter's at Rome and domestic prelate of the Pope, who renounced the Roman Catholic faith six years ago, had returned to that Church. Of course the report was false. Count Campello is actively engaged in evangelistic work in Italy. The London *Christian*, May 30, says: "A rumor having been sent afloat of the perversion to the Roman Catholic faith of the well-known Count Campello, Mr. Carmichael, a member of the Committee of the Italian Church Reform Association, writes to *The Pall Mall Gazette* of Tuesday, declaring the rumor to be baseless. He has recent letters from the Count and his fellow workers to that effect." The Papal agents are very active in their efforts to induce ex-priests to return to Rome.

AN AUSTRALIAN PRIEST.

MELBOURNE, VICTORIA, }
 AUSTRALIA, April 11, 1890. }

DEAR SIR:—I have heard of you within the past few years and of your useful and noble work in reclaiming the unfortunate Roman Catholics from the Papal bondage; but it was only yesterday I had the pleasure of seeing a copy of *THE CONVERTED CATHOLIC*.

I have had the misfortune of being decoyed into the Roman Catholic priesthood, and I entered that Church bona fide, but I had no sooner become a priest than I was astonished at the extent and enormity of the corruption that prevailed amongst the priesthood. Our presbytery was worse than a tap room where drinking, smoking and card playing were carried on till late hours, and the holy fathers, especially those visiting from the country, were lying about drunk during the day on the floor or sofa.

I can assure you that Australia and New Zealand have their share of this clerical abomination which is to be found in the Church of Rome everywhere. Yet that arch impostor, Dr. Redwood, the Bishop of Wellington, published in his pastoral that a priest was not a man, not a prophet, but more—Jesus Christ Himself! How many has he had to banish for vice! I wish we had some men like you here to begin the crusade against the Papal Church. It requires power and pluck.

If I were in New York I would give you every assistance which my humble capacity could furnish. I know I could truthfully supply a wonderful narrative of my experiences. I resigned the priesthood, and have been

gaining a living by reporting and contributing to the press. I would like to go to New York to take part in the good work there; but my small salary here will not permit me yet to do so. I am about 30 years of age, strong and active. I was very successful as a preacher. I am at present employed in the office of the ——— as book-keeper.

As I am not independent of persecution here and unprotected at present, I think it advisable not to publish my name yet.

QUESTIONS AND ANSWERS.

May 10, 1890.

DEAR BROTHER IN CHRIST:—How often have I longed for the means to help you in extending your work—to help just a little! Will you kindly tell me why it is that I sometimes see a request in THE CONVERTED CATHOLIC that persons would forward their subscriptions for the past year? I cannot understand how any one who reads the magazine year after year can fail to be interested in it and the work you are doing. And yet it seems many will not pay the small subscription. I would gladly sacrifice one meal each day if necessary until I had saved enough to pay for the magazine.

I was a Roman Catholic myself, and I suppose I am more interested than others, but all Christians should be interested in your work. I had a Roman Catholic girl living with me recently, and one day when I asked her why she was fasting she said it was Ember week. I asked her what Ember week meant and she said she did not know, but if I inquired of the priest he would tell me. Will you please tell us what is Ember week?

MRS. C. D. B.

Ember week in the Roman Catholic calendar occurs four times a year: the Wednesdays, Fridays and Saturdays—
1. Immediately after the first Sunday in Lent. 2. In Whitsun-week. 3. Immediately after the 14th of September. 4. Immediately after the third Sunday of Advent. Nine-tenths of the Roman Catholics do not know why they fast or why they pray to the saints or go to the Virgin Mary for the grace of God instead of to the Saviour. The priest is supposed to tell them, but many of the priests themselves cannot give a reason for doing these things. Indeed there is no reason about them at all, but much foolishness.

As to the first part of our correspondent's letter, we do not know why so many of our subscribers delay the payment of the small amount required for the Magazine. One dollar a year, two cents a week, is a small sum, but at this present writing more than one thousand persons who receive THE CONVERTED CATHOLIC regularly every month have not yet paid their subscription for it this year.

We wish our correspondent could induce them to pay the subscription promptly. It is no pleasure to us to refer to this matter, and we avoid doing so as much as possible. The date when the subscription expires is marked on the label of each wrapper. That ought to be a sufficient reminder to delinquent subscribers. But it seems it is not. They need stirring up.

THE "LONDON CHRISTIAN" SAYS: "THE Spiritual Man," a lecture originally delivered at Northfield by Rev. Geo. C. Needham, and well received by Mr. Moody's students, contains important teaching as to the natural and spiritual—the man born of the flesh, and the new man in Christ Jesus. A handsome pamphlet, price 10 cents. Address this office,

Rev. Louis Martin's Case.

IN the June CONVERTED CATHOLIC we referred to the disappearance of Rev. Louis Martin, a French Canadian priest who had abandoned his wife and two children at the instigation of Archbishop Fabre of Montreal. Without positive information on the subject we intimated that Father Martin had been spirited away and concealed in some monastery. Our surmise was correct. He was taken to the Trappist monastery at Tracadie in the diocese of Antigonish, Nova Scotia, and there confined as in a prison. But he escaped after nineteen days confinement and found his way back to Montreal. Before he was taken to the monastery he sought to teach and preach in Protestant schools and churches in Montreal, but the compensation he received was not sufficient for the support of his family. The French Protestant paper of Montreal, *L'Aurore*, May 29, 1890, says: "Rev. Mr. Martin, the ex-priest, has passed through the crucible of trial and temptation, and we are happy to say he has come off victorious. Many unfortunate and painful circumstances clogged his way. . . . Archbishop Fabre voluntarily gave him the necessary funds to pay his debts."

No Protestant, of course, was specially bound to help Mr. Martin, but Christian charity would suggest that as he had become a Protestant and was teaching and preaching in Protestant institutions he should receive sufficient compensation to support himself and his family. Evidently he is a man of good character and habits, as he has been cordially received by the Montreal Protestants on his return from the monastery. A writer in the same

issue of *L'Aurore* says: "We are happy to announce that Mr. Martin, whose disappearance caused such a sensation in Canada, has returned to his family. Rome succeeded in capturing him, but it could not keep him. The voice of conscience was more powerful than the allurements of Rome. . . . He deserves all our sympathy for this courageous action."

Sympathy is good, but if Mr. Martin is a capable teacher and a good preacher let that sympathy take a practical shape in such compensation for his work as will enable him to live. This is the view that excellent paper, the *British-American Citizen*, of Boston, takes of the matter. In its issue of May 31 it says:

"Louis Martin, the ex-Romanist priest, whose apparent desertion of his family in Montreal has occasioned so much comment, is not quite so blame-worthy as was at first supposed. He has not had a regular salary since becoming a Protestant, and so has had scant means for supporting his wife and two children. Becoming desperate at last, he resolved to sacrifice himself by accepting an offer from the Roman Church to care for his family. He therefore accepted money from the archbishop to pay his expenses to a monastery—the Roman authorities to support his family. His guillibility is something ludicrous—the idea of Rome caring for his wife and children, except as a wolf cares for lambs, is beyond comprehension."

The *Citizen* quotes the dispatch from Montreal announcing Mr. Martin's return to his family and concludes: "The guilt of Rome remains the same. Martin was bribed to desert his family and to break the laws of the land."

MARRIAGE OF A PRIEST AND NUN.

A GREAT sensation was produced in Roman Catholic circles in Brooklyn a few years ago by the marriage of Father Michael Goodwin, one of the priests of that city, and the superioress of the convent attached to his church. The *New York Sun* published a full account of the event at the time, and in a communication to the *Sun* the next day we called attention to the many marriages that had recently taken place between priests and the ladies they loved, and which because of their frequency called forth but slight comment. Mr. Henry C. Lea, the learned author of "Sacerdotal Celibacy," has discussed this subject at great length. But the marriage of a priest and nun is an event of such rare occurrence that it always creates a stir in religious circles when it becomes known, and the press gives due prominence to such intelligence.

We find in the *Sun* June 1, 1890, the details of another marriage of a priest and nun which, we doubt not, will be read with much interest by our Roman Catholic readers. The *Sun* copies the article from the *Salt Lake City Times*, and though it omits to give the date of the paper, our *New York* contemporary is always so accurate that we unhesitatingly accept it as trustworthy. Here is the story of this marriage of a priest and nun :

According to the story of William Mathewson, a well-known merchant of San Francisco, who spent Sunday in Salt Lake, the east-bound Central Pacific train contained among other passengers a couple who, had their history been known, would have at-

tracted more than ordinary attention. The story is a long one, and in order to get the full details one must go back to the beginning.

In Orange County, N. Y., about thirty years ago, lived a well-to-do Irish farmer who, by industry and thrift, had become the possessor of several broad acres of land and some spare cash besides. He had only one son, Patrick, a bright lad, and the height of his ambition was to see him fitted for a better position in life than that of a farmer. To this end he sent his boy to the best Catholic school in the country, and great was his joy when he learned from the lips of the young man that he had decided to take holy orders and become a priest.

The young priest's name was Father Hanlon. His first duties were in a little town of Nebraska, where for a year or two he worked assiduously in building up his little charge. So successful was he that the attention of his bishop was called to his work, and in a very short time he was commended for his earnestness by Cardinal McCloskey.

And then came a change. His holiness Pope Leo must have the faith spread in Australia. Young men were wanted to carry the banner of the cross into the far off country; to teach the way of eternal life to the benighted people of the remote interior, and, by a special order from the Cardinal, endorsed by the pontiff, Father Hanlon was included among the many who were to spread the gospel of light among the people of the large island.

For two years did Father Patrick labor earnestly among the rough people of the district to which he was as-

signed. That he was successful can be attested by the statement that in lieu of holding services in the dingy old building he found when he first visited the spot, he, in less than a year, celebrated the mass in a neat little church built by his flock, who had learned to love him, and from the further fact that the town to which he was assigned was no longer considered as rough, but that its people were fast becoming quiet and orderly.

But the physical nature of the young man could not bear the constant strain, and ere long his health failed him. Realizing that his labor on earth would soon be finished if he did not seek rest, he asked to be relieved for a time and went to Melbourne. Here he sought his much needed repose from duty, and here is where the romantic part of the tale begins.

In the Hospital of St. Vincent was a Sister of Mercy who was known to the sisterhood as Sister Agatha. A beautiful woman was she, with wonderfully lustrous eyes and one of the sweetest faces that God ever endowed womankind with. The touch of her hand was the softest, and the music of her voice the sweetest to the poor unfortunates who were sent to the institution. Sister Agatha had a history. She was a daughter of an English clergyman, and had become a convert to the Catholic faith during early childhood. When she became of age she united herself with the Sisters of Mercy and had gone to Australia.

While in Melbourne Father Hanlon occasionally visited the hospital. And here is where the Church of Rome lost one of its most tireless workers and St. Vincent's Hospital its most gentle, loving nurse.

It was a case of love at first sight on the part of both, and yet neither was glad. By the solemn vow of the Church both were bound to a life of celibacy. But it was not to be. The Ruler of all hearts had not so ordained, and, working in His way, willed otherwise.

In consequence, Father Hanlon proposed. The details of the struggle he underwent before he could fully justify himself that he was taking the right course will ever remain a secret until the morning of the resurrection. And the proposal will remain locked in two human hearts, a closely guarded treasure until it shall be told before the throne on the day when the morning stars shall sing together and the sons of the eternal shout for joy.

They were married, not, however, until the Church authorities had been notified. In vain did the bishop of Father Hanlon's diocese plead with him not to take the step. The die was cast, the Rubicon crossed and the wedding took place.

Ere the tidings could fly across the sea to the old home in New York the young man learned that his father had died and left him his entire fortune. It was towards the old home of his boyhood that he and his wife were going when the *Times* informant met them. Mr. Mathewson had known the young man in his infancy, and to him had told his story.

* * *

It is a pretty story and all the better that it is true. May the young couple live long and be happy, and may many other priests and nuns go and do likewise. They will be happier in the married state than in celibacy, and will do more good in the world.

FATHER O'CONNOR IN MUSIC HALL, BOSTON, MASS.

[From the "British-American citizen,"

May 31, 1890.]

REV. JAMES A. O'CONNOR, who for eleven years has been preaching to Roman Catholics in New York and endeavoring to lead them out of the darkness and the thralldom of Popery, spoke to the Music Hall audience on Sunday last.

Evangelist Thomas E. Leyden, a converted Catholic who is doing a good work in Boston, made the opening address, speaking of the danger in the manufacturing towns from Roman Catholics, as the workers are largely drawn from the sources where Rome has control. He said :—

"In the work among Roman Catholics the Bible is our surest weapon—more powerful than bayonets or bullets; and when once by the Holy Spirit blind eyes are opened to the light of the Gospel of Jesus Christ, there are not enough curses in the Roman Catholic Church to make the convert back down one inch. We are Protestants, and not afraid to protest, and we make good American citizens when our hearts are right."

After giving some anecdotes of personal experience in his work, and speaking with regret of the apathy of prominent Christians, both laymen and ministers, Mr. Leyden continued :

Before my conversion I had placed in my hand a magazine. I remember the experience I passed through as I looked at it. I threw it down, but its strange name **THE CONVERTED CATHOLIC**, would not down in my mind, and a few days after, when the first feelings of anger and distrust had passed, I picked it up again, and read

that its editor was a converted priest. I really believe that the first seed sown in my heart was from **THE CONVERTED CATHOLIC**. I have never spoken of this in public before, and I am glad to be here to-day with you to welcome to this platform one who has been in the Roman Catholic Church as a priest, and who is doing a grand and noble work for my brothers and sisters of the Church of Rome—the Rev. James A. O'Connor, editor of **THE CONVERTED CATHOLIC**, of New York.

FATHER O'CONNOR'S ADDRESS.

"It is not without emotion that I stand upon this platform to address this audience in the regular course of these meetings, because I personally realize that these meetings are to give liberty to those I love. Living in New York City, outside of the heated atmosphere of Boston, we may perhaps be able to judge more calmly and dispassionately than residents of this city. The idea is abroad that these meetings are anti-Roman. So far, so good; but they are more than that; and I am glad the idea is now prevailing also that they are to break the chains that bind so many of our fellow citizens in bondage, and to give liberty to a large section of our population who come to these shores from all lands that the sun shines on, and to make of them independent, free and worthy citizens. All New England should join in the work that these meetings are doing, and it is with great pleasure that I come here to help on the good cause.

Charles Dickens in writing of his tour in America in 1842, said that he found in Lowell and other manufac-

turing towns in New England that the factory girls were daughters of farmers who came there from their native hillsides to work, and who brought the education and refinement of New England people even into this hard and coarse labor. He found them well mannered, neatly dressed, and when their day's work was done, seated at their pianos or devoting themselves to literary culture; and this was not exceptional, but the general run of things in those days in the factories. We have grown great since those days, but have we grown great in the qualities that charmed Mr. Dickens in those factory girls—refinement and culture, and the niceties of life that dignify our human nature? This was before the great tide of immigration from Ireland and Canada into these States. That tide brought the peasantry of those countries, with their strong arms and sturdy limbs, and because they could live cheaper they drove out the sons and daughters of New England from employment in the factories. The mill owners and owners of the streams and rivers were very glad of this cheap labor; and the immigration increased, until, I presume, in all the factories of New England to-day you will not find a hundred employees whose grandfathers were Americans. This labor was so valuable that when I was a priest in Illinois, I found that the superfluity of capital from New England was laid out in mortgages on the western farms. What return did these employers make for what they received from these people who came here with their ignorance and inferiority stamped upon them?

The spiritual guides of these immigrants came with them. The only

influence upon the lives of these people was that which came from the Church of Rome which was supposed to be a moral guide and teacher to them.

Scarcely had the people come when the priest followed, and he said to the mill-owners and employers, "See what a rude people this is. Your hills and valleys are resounding with strange uncouth sounds, your Sabbath is desecrated, the whole atmosphere is charged with influences foreign to your civilization. These people are a strange and foreign element in your midst that you cannot assimilate. What are you going to do with them?" And the American people said, "We do not know what to do with them. Their labor is valuable to us because we are making money fast, but we do not know what to do with them other than to employ them. We have given that no consideration."—"Well, I will tell you," said the priest, "if these people are not restrained they will cause trouble in your midst. They must be governed and we will exercise police force and supervision over them. See how we do it?" And the priest, flourishing his cane, would go among a score, a hundred of Irish and Canadians and scatter them like sheep to show his power. And the American employers said, "That is good; we see you have power over them. They are lawless and strange to our manners. We wish you would continue to exercise police supervision over them." "Well," said the priest, "if you will give us money to build churches we will continue to do police service." "We will," said the employers, and they did so. Who and what has built all the Roman Catholic

churches in these New England States? It is said, the money of the employees. Not at all. It is the money of the *employers*, and the parochial schools have been built by the same money. Your fathers, ladies and gentlemen, gave power to these priests to control those people, as they said they could, not thinking that these same priests had power over those same people in their native lands and had not civilized them there. But as time went on and the population increased a change came, until we see what this generation has produced. It was with blushes mantling my cheeks that I read of the arrest of Rev. H. L. Hastings on Boston Common by an Irish policeman, to be taken before an Irish judge, and committed to the care of an Irish Catholic jailor; this man whose fathers had come here two hundred and fifty years ago, and whose "crime" was that he preached the Gospel of the grace of God in Boston Common without first asking permission of the Hon. Hugh O'Brien, the Irish Roman Catholic Mayor of Boston!

I am addressing a New England audience as well as the citizens of Boston, and I wish to bring these matters before you that you may see how amply you are justified in this agitation. If what you are doing to-day had been done forty years ago, you would not have the chief cities of New England governed by Irish and Canadian Roman Catholics, because these people would have been civilized by the same influences that civilized your Saxon ancestors—the Word of God and a desire to learn the truth. The Pilgrim Fathers came here to be free from prelacy and persecution. The people of Europe are coming here subject to

priestcraft and Popery, bringing with them all the obnoxious features of civil and political life that the Pilgrim Fathers protested against. What is to be done about it? It is a serious question. Freedom is guaranteed to all; but when that freedom interferes with the general good it seems that there should be some restraint. I believe the Gospel of Christ is the power of God unto salvation, for the Catholics as well as others, and that it is through the Gospel the solution of this question must come.

The Roman Catholic people in your midst as elsewhere—in New England as in Canada, Ireland or Italy, are spiritual slaves, subject in all things to their priests. They believe that the only way to heaven is through the Roman door, and that the priest alone can open that door. He stands between them and God, hearing their confession of sin and wrong-doing and their longing for a better life than nature affords them; and conveying to them, as he pretends and they believe, the grace and mercy of God through the sacraments which he alone can administer. They are wholly ignorant of the way of God in the salvation of souls as evangelical Christians understand it—salvation by the blood Christ for every one who repents and believes, who ceases to do evil and learns to do good. They are spiritually blind, and it must not be wondered at that they are also blind to the privileges of true citizenship. Liberty and freedom, in their estimation, can come to men only after the surrender of reason and conscience to the Pope of Rome and his bishops and priests.

The Reformation of the sixteenth century that liberated the human mind

and set the nations free from the bondage of Popery passed by the Irish race, the purely Celtic element, and left the people in as barbarous a condition as all Europe was in the Middle Ages. The work of the Reformation lies chiefly in this, that it emphasizes individual responsibility, elevates the individual man and makes him realize that however poor his mental endowments may be, however wayward the emotions of his heart, yet if he repents and has faith in Christ, humbly beseeching God for mercy, through Jesus Christ the Saviour, there is a Heavenly Father who extends the hand of mercy and love, telling him to be of good cheer. When man realizes his independence he ceases to be a slave spiritually. This knowledge has been withheld from the Irish Roman Catholics in their native land, and it is not communicated to them in this country, nor to the Canadians, who in another quarter of a century will equal the New England Irish in numbers.

Protestants of New England, upon you rests the responsibility of preaching the Gospel to the Roman Catholics that are so closely pressing upon you in social, political and commercial life. It is a duty that you owe to your inheritance. Doubtless your fathers before the Reformation were as obedient Roman Catholics in Europe as the Irish and Canadians are to-day. All the Reformers were Roman Catholics, and most of them were priests. One of the first acts of Luther after defying the Pope at the Diet of Worms was to translate the Scriptures into the language of the common people that all might learn what God had done for mankind. Wycliff and Tyndall, also Catholic priests, had preceded Luther

in the work of translating the Scriptures, and England was prepared to second the efforts of the German Reformers in rejecting the spiritual supremacy and dictation of Rome.

Preach the Gospel to the Catholics and they will be converted into good citizens and good Christians. This is your safeguard against the encroachments of Rome in New England and throughout the United States — the faithful preaching of the Word of God. Many Catholics realize that the Roman Church has not benefited or blessed mankind. Every country where Romanism has been the predominating influence is in a state of degradation. Whereas, wherever the truth of God is preached, wherever the individual man stands alone realizing his responsibility to God and the hope of eternal life through Jesus Christ the only Saviour, there the Christian graces are to be found. In the great kingdom of God we are all free and equal, and men must have that truth preached to them in season and out of season. God is no respecter of persons. If you make the Roman Catholic believe that he has free access to the Word of God and can there find the mind of God and read and ponder for himself, he will not close the Bible and kneel down before statues and pictures or go to a Roman priest and say, "Holy father, forgive my sins." It is because the truth has been withheld from him that he grasps at fables and leans upon superstition. He has been deceived by men who have usurped the place of God, and he knows it not. Tell him the truth in the Spirit of Christ and he will embrace it as did your fathers. There is only one way of salvation for the Catholic, as well as the Protestant,

and that way is found in union with God through Christ. Let us all seek that way and we shall find it; the loving Saviour will come to meet us more than half the way; yea, He will come all the way to meet us and lead us into the presence of our Father in heaven.

Another safeguard against the encroachments of Rome, most important to every patriotic citizen, is to realize the responsibility of our citizenship, to be watchful in protecting the institutions of the country which have made our Republic the greatest nation on earth.

My work in life is to lift up the Lord Jesus Christ before my Roman Catholic brethren, for I know that when they see Him as their Saviour and Friend, the High Priest of their salvation, they will not turn to Popes and priests and waste the energies of their souls in foolish, superstitious practices and pagan ceremonies; they will become good Christians and good citizens. But while they are directed and governed by Popes and priests whom history truly depicts as the enemies of liberty in all ages, and against whose arrogant assumption to rule this country we are protesting in these meetings, it is to be feared that the Roman Catholics cannot be good and loyal citizens. I am no alarmist, but I have kept my eyes open since I left the Roman Catholic Church, and after eleven years' experience of labor in this cause, I deliberately say that unless the power of the Roman Catholic Church is met and thrust back, that power will rule and ruin this Republic of ours.

A few days ago I received a letter from a prominent Catholic in Baltimore, where I have been laboring much in evangelistic work for the

last year, in which he says: "This country is destined to be ruled by God's people, that is, the Roman Catholics, whose blood was poured out on the battlefields of this country. The day is not far distant when we shall set up our own President, a member of the Roman Catholic Church."

Last Friday a gentleman had dinner with me who until two years ago was a leading Roman priest. He is now a teacher in a leading school in New York. Among his pupils is a Roman Catholic young lady who is in the very highest social circles. She went to Washington a few weeks ago, to be present at the marriage of the daughter of Mr. Blaine. This lady knew that this gentleman had been a Roman Catholic priest and prelate, and when she returned from Washington she said to him:

"I am very sorry you have left the Roman Catholic Church. I have come to respect you very much since you have been my teacher."

"Why are you sorry?" said he.

"Because we are going to rule this country, and you committed the greatest mistake of your life in leaving us. I have been to Washington and I verily believe that what Archbishop Ireland said will come to pass. You know he said at the Catholic Congress in Baltimore, last November, that it is the will of God that America should be Roman Catholic, and at the thought our hearts should leap with crusader enthusiasm."

These boastings are not to be jeered at. There are brains and power behind the tongues that utter those thoughts. I tell you there is serious cause for alarm. The Catholics are gaining power in these New England States. If you do not like it, you can

do like many citizens of New York, where Tammany Hall, the stronghold of Rome, rules and reigns—leave your city homes and go elsewhere. But does God will that these New England shores where the Pilgrim Fathers landed and set up the home of liberty should be defiled by the rule of the Pope that has choked liberty almost to death wherever its sway has been felt, No ! a thousand times no ! But you must be vigilant, you must be active; let your ministers preach the Gospel that makes for righteousness and freedom; let your printing presses scatter truth broadcast; let the light that is in you Protestants shine forth, and let agitation of this whole subject prevail.

Dear friends, let us thank God and take courage that we have a country worth contending for, the most glorious on the face of the earth; that liberty is marching on; that the pages of history are not yet closed, and that it has been a continual and rapid advance in the elevation of the human race since the discovery of the art of printing, and the uprising of the Catholics themselves in the Reformation of the sixteenth century. Even Italy has become a free nation. The Roman Catholics, the Pope's own people whom he had trained and taught in the way they should go, arose against him, and the land is free to-day. There is a continual advance in the march of liberty. I believe that the Roman Church in this country will yet find its worst enemies among the Catholics themselves. Let us encourage them to come out of that Babylon and stand shoulder to shoulder with us; and if any power stands in the way to oppose the march of liberty they will work with us in crushing that power.

Drs. McGlynn and Burtzell.

When Rev. Father McGlynn went to California last May the rumor was industriously circulated by the Papal agents that he desired to make his peace with Rome, and that he would retract all that he had said against the Pope and bishops and their Roman machine, which was a curse to mankind. There is no truth in these rumors. Father McGlynn would like to live in peace with all men, including the Pope and Archbishop Corrigan, but he will never retract or apologize for what he has said, nor will he recede one step from the stand he has taken. He will resume his lectures in Cooper Union, New York, in September.

* *

A cable dispatch from Rome to the New York *Herald*, June 5, 1890, said that Rev. Dr. Burtzell, pastor of the Roman Catholic Church of the Epiphany on Second Avenue, New York, "is supposed to have sent an apology to the Holy See concerning his dispute with Archbishop Corrigan, but it has not arrived." This causes Archbishop Corrigan to prolong his stay in Rome in the hope that Dr. Burtzell's apology will be satisfactory. Father Burtzell has been Dr. McGlynn's counsel and advocate ever since the latter's excommunication, but he has not and will not apologize for sustaining his friend. Archbishop Corrigan deprived him of his office of defender of the marriage tie, and would suspend him if he could. But Dr. Burtzell remains firm in his scornful attitude towards Corrigan, and like many other priests heartily sympathizes with Father McGlynn. If the people owned their churches Dr. Burtzell and other priests would leave the Roman Church.

NEW PUBLICATIONS.

[All works noticed in these columns can be had at this office at Publishers' prices.]

DIABOLOS AND HIS DEMONS; by Mrs. Geo. C. Needham, price 20 cents.

A Bible exposition of demonology by Mrs. Geo. C. Needham, recently published, will attract the attention of those who believe that mortals can hold converse with beings of organism and power superior to their own. As the author says, many persons in all ages have manifested a desire to break through the mysterious bound which the Creator has established between the material and spiritual worlds. Hundreds of volumes have been written recording supposed authentic cases of demonology, witchcraft, spiritual ecstasy and modern spiritualism, but Mrs. Needham turns from the distorted testimony of men to the Word of God, which alone casts reasonable light upon the presence and power of Satan in the earth. The doctrine respecting demons, though taught in the Scriptures, is shrouded in mystery. Mrs. Needham throws much light on the subject in a most interesting manner. We commend the work to our readers. It is handsomely printed, bound in manilla, 70 pages, price 20 cents.

WE REQUEST OUR READERS WHEN ordering the Nun of Kenmare's books to state whether they want her "Autobiography" or her new book, "Life Inside the Church of Rome." We will send both books free for eight new subscribers. The suppressed page of her new book goes with the volume.

THE BOUND VOLUMES OF "THE CONVERTED CATHOLIC" for 1887, 1888 and 1889 (Vols. IV., V. and VI.) contain full reports of Father McGlynn's addresses; price \$1.50 each, or the three volumes for \$3.50.

FATHER FLYNN.

BY REV. GEORGE C. NEEDHAM.

PRICE 30 CTS., 12 COPIES \$3.00.

We hope this book will be very largely read. For many reasons it is worthy of high praise. It is interesting as a narrative, and written in a bright and vigorous style. It is replete with the precious truth of the Gospel setting forth the Lord Jesus Christ as the only hope of the sinner, and the full and complete salvation of every soul that trusts in Him. It presents the evils of the Church of Rome in the defectiveness of its teachings and the difficulties which attend upon any of its priests who seek to escape from its toils in a forcible and thrilling way. It is rare for any one book to possess so many excellencies, and it should do good. It may well serve also to direct attention to the important work being now so well carried on in New York by its publisher, Rev. James A. O'Connor, which seeks to enlighten and aid all oppressed by the evils of Roman Catholicism, a work in every way worthy of the sympathy and financial support of all Protestants. The price of the book in paper cover is 30 cents, 12 copies for \$3.00. Be sure and send for it.—Philadelphia "Episcopal Recorder," March 25, 1890.

The London *Christian* says:

The story of Father Flynn, the scene of which is laid in the Sister Isle, exemplifies in a striking manner the power of the Gospel to deliver and save Roman Catholic priests. We trust many copies will find their way to Ireland, and that not a few who are now in bondage will be led to emulate the example of Father Flynn, and share with him the blessing of spiritual freedom in Christ Jesus.

The New York *Evangelist*, May 22, 1890, says:

The story of the conversion of an Irish priest by means of an evangelical mission in Dublin, of his difficulty in making his escape to America afterward, of his trials in finding employment in this country, until he accidentally came upon the "Christ's Mission" for the conversion of Roman Catholics, of which the headquarters are in the Bible House in this city. The story is evidently drawn from life, and contains a great deal of sound Gospel.

THE PRIMACY OF PETER—THE FORGED DECRETALS

BY REV. THOS. CONNELLAN, LATE ROMAN CATHOLIC PRIEST, ATHLONE, IRELAND

V.

IT is very interesting to examine how these Isidorian forgeries are still to be met with at every turn in the daily life of the Roman Catholic Church. The breviary, from which every Roman Catholic priest is bound under pain of mortal sin to read the daily office, bristles with falsehoods all copied from the false decretals. Thus, in the new edition of the breviary, a whole series of Popes of the first three centuries are introduced with proper offices and lections, of whom no one knew anything, who are found in none of the ancient martyrologies, and were taken no notice of in Rome for 1,500 years. The only Ante-Nicene Popes in the ancient unreformed breviaries were Clement, Urban, Marcus and Marcellus. But Bellarmine and Baronius introduced into the new breviary, under Clement VIII., Popes Zephyrinus, Soter, Caius, Pius, Callixtus, Anacletus, Pontianus and Evaristus, with lections taken from traditional Isidorian false decrees. The older lections taken from traditional legends were turned out of the new, and the clergy are obliged to nourish their devotion on the reading of such fables as that without the Pope no Council could be held, that he is the sole judge of all bishops, and that no clergyman can be cited before a civil court, etc.

And Cardinal Baronius co-operated in this imposition, although he had spoken with indignation of the Isidorian fraud. But the new breviary was mutilated also. The name of Pope Honorius was struck out of the lesson for Leo II. feast in the passage where

his condemnation by the Sixth General Council had been related; for since the Popes wished to be considered infallible, this very inconvenient fact had better be obliterated from the memory of the clergy. The word "souls" had to be expunged from the missal and breviary in the collect for the feast of St. Peter's chair.

It was now considered a scandal at Rome that the ancient Church should have restricted Peter's power of binding and loosing to souls only, whereas the Pope claimed the right over bodies also and burned them at the stake. "Deus qui beato Petro animas ligandi et solvendi pontificium tradidit," was the original prayer; "animas" is now struck out, and Bellarmine informs us that it was done under inspiration.

The words addressed by Satan to Christ—"I will give Thee all the kingdoms of the world," are put into the mouth of Christ, who is made to address them to St. Peter. (Breviar Roman Fest Petri et Pauli resp ad lect. 6.)

These forgeries and mutilations became so numerous and extraordinary that Marsiglio of Venice thought in course of time no faith would be proposed in any documents at all, and the Church would thus be undermined. He was not mistaken. Baronius, besides a mass of fables and spurious passages in his Annals, availed himself of his commission to re-edit the Roman Martyrology to spread similar fables. The object was to show that Peter, as Bishop of Rome, had sent out bishops to the cities of the West, and that Rome was thus the mother

Church of all the rest.

Thus in the older edition of the Roman Martyrology for August 5 it was merely stated that Memmius was first Bishop of Chalons. Baronius made him into a Roman citizen whom St. Peter had himself consecrated for that See. His treatment of Dionysius, Bishop of Paris, is still more extraordinary. The oldest accounts—well known to Baronius—represented Dionysius as first preaching in Gaul after the middle of the third century. Baronius has discovered—by inspiration I presume—that he was first consecrated Bishop of Athens by the Apostle Paul, and afterwards sent from Rome by Pope Clement as Bishop of Gaul. Of course the object of Baronius is evident. The Pope could translate a bishop even when appointed by the Apostle Paul, and Paris was the immediate spiritual daughter of Rome.

The fierce storms which, during the Reformation struggle, beat upon Rome from every point of the compass had scarcely any effect in altering her course. From the Reformation down to 1870 the two great objects of the Papacy were the retention of temporal sovereignty and the proclamation of Papal Infallibility as an article of faith. In pursuit of these two objects Rome did not scruple to "throw to the lions" even the peoples that, in the Reformation struggle, had stood faithful to her.

Let us glance for a moment at her treatment of the Roman Catholics of Great Britain and Ireland, a body which sacrificed more for their religious convictions than did the Christians of the primitive ages.

A favorite pretension of Rome, discovered for the first time as we saw in the time of Hildebrand, was the power

to depose kings and absolve subjects from their allegiance. Pope Adrian IV. handed over Ireland to Henry II. as one might forward a snuff-box to another. The views of the people of Ireland on the question did not weigh a straw in the scale in comparison with the glory of the recognition by Henry of the Pope's claims.

In the time of James I. the Roman Catholics, cruelly persecuted by his predecessor, Elizabeth, were admitted to the rights of citizenship on condition of their taking the oath of allegiance to the king. In this oath of allegiance was a clause denying the Pope's power to depose the king or absolve his subjects from allegiance. Newgate prison was packed with priests and lay Roman Catholics, who were liable to execution for high treason if they did not take the oath. They appealed to Pope Paul V. to have compassion on themselves and their flocks. Their lives would be sacrificed and their goods forfeited. Forty-eight doctors of the Sorbonne declared that the oath might be taken with good conscience. But the Pope was obdurate. In reality he did not possess the power of deposing a broomstick at the time; yet for a mere shadowy prerogative he was quite willing to let all the Roman Catholics of Great Britain and Ireland die on the scaffold. Well might Butler say: "The claim of the Popes to temporal power by Divine right has been one of the most calamitous events in the history of the Church. Its effects since the Reformation on the English and Irish Catholics have been dreadful."

In the year 1755 the poor Irish Roman Catholics, just springing again into life after the terrible decimation of the Williamite war and the Penal

Laws, published a declaration that the Pope had "no temporal or civil jurisdiction directly or indirectly within this realm." They furthermore declared "it is not an article of faith, neither are we thereby required to believe or profess that the Pope is infallible." The Irish Roman Catholic bishops in 1810, and again in 1825, declared that Papal infallibility was not an article of the Catholic faith. They were fighting during the whole time almost for permission to live, and of course it was mainly on the strength of such declarations that emancipation was granted. Neither was it to be wondered at that Irish Roman Catholics should profess such doctrines.

The Council of Constance (1414-1418), consisting of 300 bishops, the deputies of 15 universities and 300 doctors, held and defined the same doctrine. In the famous decrees of the fourth and fifth sessions the Council of Constance declared that "every lawfully convoked Œcumenical Council representing the Church derives its authority immediately from Christ, and every one, the Pope included, is subject to it in matters of faith, in the healing of schism and the reformation of the Church."

Well, Rome made the Pope superior to a General Council in 1870, throwing a plank across the chasm between time and eternity, as easily walked on as the edge of a razor. Nay, at the present moment, although the Italians have put an end to his temporal kingdom, so anxious is the Pope for even the shadow of a kingly prerogative, that like Adrian IV. he is quite prepared to estrange Irish Roman Catholics if he can only have an English envoy at the Vatican.

Mr. Gladstone, a witness not hostile to Roman Catholics surely, describes in the following eloquent passage the present condition of the Pope's followers when, after a struggle of 900 years, he has been declared infallible: "But we are told that the Pope cannot alter the already defined doctrines of the faith. To this I reply, let him alter them as he will, if only he thinks fit to say that he does not alter them, his followers are perfectly and absolutely helpless. For if they allege alteration and innovation the very same language will be available against them which has been used against the men who have had faith and courage given them to protest against alteration and innovation now. Most impious are you in charging on us that which, as you know, we cannot do. We have not altered, we have only defined. What the Church believed implicitly heretofore she believes implicitly hereafter. Do not appeal to reason: that is rationalism. Do not appeal to Scripture: that is heresy. Do not appeal to history: that is private judgment. Over all these things I am judge, not you. If you tell me that I require you to affirm to day under anathema what yesterday you were allowed or encouraged to deny, my answer is, that in and by me alone you have any means of knowing what it is you affirm and what it is you deny."

The same graphic pen sketches for us the present constitution of the Roman Church with as much exactness as beauty: "We see before us the Pope, the bishops, the priesthood and the people. The priests are absolute over the people—the bishops over both—the Pope over all. Each inferior may appeal against his superior;

but he appeals to a tribunal which is secret, which is irresponsible, which he has no share, direct or indirect, in constituting, and no means, however remote, of controlling; and which, during all the long centuries of its existence, but especially during the latest of them, has had for its cardinal rule this—that all its judgments should be given in the sense most calculated to build up priestly power as against the people, episcopal power as against the priests, Papal power against all three.” (Vaticanism, p. 94.)

[THE END.]

The Pope and Cremation.

The Pope of Rome has condemned cremation, that is burning the body after death, but he has not condemned cremation before death, that is burning heretics at the stake. The history of the Inquisition is a record of this kind of cremation, which was sanctioned and approved by many Popes, who, according to the teaching of the Roman Catholic Church, were as infallible as is the present Pope. Bruno was burned at the stake in Rome in the year 1600, and when the Italians last year erected a monument to him on the same spot where he was cremated the Pope regarded it as a personal affront and was so indignant that he commanded all his bishops to denounce the outrage. If he had the power possessed by his predecessors he would cremate the present admirers of Bruno. It must not be forgotten by Americans that Cardinal Gibbons, the head of the Roman Catholic Church in this country as far as it has any other head than the Pope himself, issued one of the most bitter pastoral denunciations of Bruno that emanated

from any of the Pope's agents. Give those men the power to-day and they would cremate every Protestant who refuses to worship God in the Roman Catholic way.

Doubtless some will say, “Oh, the Pope and Cardinal Gibbons would not consign any one to death by burning, especially in this enlightened age, and more especially in this free country.” To that we have only to say that if they had power to extirpate heresy they would be false to their oaths if they did not do so. The quickest way to extirpate heresy is to kill or burn the heretics.

The good old Pope also condemned boycotting in Ireland two years ago, but his followers in that poor distracted country have paid no attention to his rescript. In *Murray's Magazine* for May, 1890, it is stated—and the statement was confirmed in the House of Commons by Mr. Balfour, the Chief Secretary for Ireland—“that Mr. Edward Phillips, a Protestant farmer, has been boycotted by the Irish National League and refused the necessities of life, that the local druggist was afraid to make up a prescription for him, and the blacksmith refused to shoe his horses. It was also true that the funeral of a policeman's little girl was stoned, and a midwife refused to attend a policeman's wife in her confinement.”

The Vatican Library.

The Pope recently refused \$200,000 for a copy of a Hebrew Bible, one of the treasures of the Vatican library. Dr. Philip Schaff, the eminent historian, has been in Rome several months examining these treasures for material for the concluding volumes of his his-

tory of the Church. In a communication to the New York *Independent*, May 29, 1890, Dr. Schaff says the Vatican library is the richest in the world. "It occupies seven (out of the 11,000) rooms in the Vatican palace. It contains 25,000 Latin, Greek and Oriental manuscripts, and 50,000 printed books. But the estimates vary very much. One of the sub-librarians told me that the number of books exceeded 200,000. The manuscripts are by far the most important part and make it the most valuable library in the world. . . . The Pope has ordered the publication of a most magnificent edition of his favorite theologian, Thomas Aquinas, at the enormous expense of \$300,000."

With such treasures within his reach the Pope should be a happy man in his palace of the Vatican. But a new version of the old song about the Pope and Sultan reads as follows:

The Pope he leads a happy life,
He hath no care or married strife;
He drinks the best of Rhenish wine,
I would the Pope's gay lot were mine.

But yet 'tis not a happy life,
He hath no child or loving wife;
No one hath he to cheer his hope;
No! no! I would not be the Pope.

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The Church of Utrecht.

In a letter to Bishop Coxe of the Protestant Episcopal diocese of Western New York, that appeared in the New York *Churchman* May 3, 1890, Father Van Santen, parish priest of the Old Catholic Church of Utrecht, says the Dutch Old Catholics accept the primacy but not the supremacy of the Roman Church, and that they "do not recognize the Bishop of Rome as more than *primus inter pares episcopos* (first among equals). As to transubstantia-

tion he says, "We believe that in the Lord's Supper we receive the body and blood of our Lord Jesus Christ under the species of bread and wine." He believes that Anglican Orders are as valid as Roman Orders, yet he thinks that "Catholic truth" is contained in the declaration of the Council of Trent which says (Session XXIII., Canon 6): "If any one shall declare that there is not in the Catholic Church a hierarchy instituted by divine appointment, and consisting of bishops, priests and ministers, let him be accursed." Father Van Santen concludes his letter by saying that the Old Catholics of Utrecht will co-operate with Father Hyacinthe and the Old Catholics of Germany "if they will have no other than a truly Catholic faith and morality, and if Catholicity be not sacrificed to a heretical tendency."

Whatever progress the Old Catholics may make in Europe there is no prospect of success for an Old Catholic movement in America. Here the Catholics who renounce the Pope's Church become ultra Protestants and unite with the various Protestant churches. There is scarcely a Protestant church of any denomination in the United States but converted Catholics are to be found among its members, and those converts are generally the most aggressive Protestants in the church.

...

THE BOUND VOLUMES OF THE CONVERTED CATHOLIC are valuable for libraries as works of reference.* Volume I. is out of print long ago, but Volumes II., III., IV., V. and VI. can be had at this office; price \$1.50 each; or the five Volumes for \$6.00, post paid, if ordered at one time.

...

MANY SUBSCRIBERS ARE STILL IN ARREARS for 1890. Please renew without further delay.

LOST IN THE WOODS— PRAYER ANSWERED.

BY REV. GEO. C. NEEDHAM.

ONE of the large New England woods is a mountainous cape, from the summit of which there is a splendid view of the ocean sweeping around the horizon for three-quarters of the circle.

Being in the neighborhood on one occasion my wife and I agreed to ascend. Riding to the outskirts of the wood and leaving our horse at a farm close by, we ventured on without a guide. We soon failed to find the proper path, and after a few hours of fruitless effort we sought to retrace our steps homeward. But we only found ourselves straying into the thicket. Thinking little of the matter, and laughing heartily at our mistake, we turned in another direction supposing to regain the path thereby. But here we were again brought to a stand still. Deliberating for a few moments, we agreed to beat our way through brakes and brambles, but with no more successful result than before. This continued for some time, till at last torn and fatigued, we began to think seriously of our position, and as the shades of evening fell upon us we thought it best to cry for help. Scaling a high rock in the forest, I cried aloud for some moments: "Lost! lost! lost in the woods!" But there was no response, save the dying echo of my own voice, and that too was soon hushed in silence. It was now growing very dark, and we were in the hot-bed of rattlesnakes. Seeing there was every probability of spending the night there, we sat down, and sought to cheer one another in talking about the

Lord over all, who giveth His angels charge concerning all believers in Jesus Christ, lest they dash their foot against a stone.

There was no resource open to us now but prayer. Oh! how slow of heart we were to believe in our heavenly Father's promises and protection. We had prayed before in silence, but now we knelt on the forest leaves, and unitedly pleaded in the confidence of children, for deliverance from present distress and danger. We realized a sacred nearness to the Lord, and could hear the whispering of the ever-present, ever-faithful Shepherd saying to His timid sheep, "Fear not," and and we were filled with assurance that prayer would be answered. We therefore quietly waited for assured help. It was a solemn moment. We were on holy ground. Soon after praying, I felt impelled to walk in a direct line from where I was sitting, saying nothing about my reason for doing so. I proceeded about two hundred yards, leaned against the side of a rock, looked up between the trees to the calm evening sky, full of stars, reminders of unchanging promises, fully persuaded that the time had arrived for our deliverance.

I waited about three minutes, when distinctly I heard the crowing of a cock. My heart leaped with joy; I felt overawed at that moment. God was very near. Walking toward the sound just heard, about fifty yards, I came *right on the path*, and called aloud, "We are safe! come on! the path is here!"

Our next difficulty was, which way to turn. We knelt in prayer, and while on our knees, heard the barking of a dog, apparently a few miles dis-

tant, but in one direction of the path. Turning our faces that way we walked on, each moment growing darker than the last, until we came to a second path crossing the one we were on. Here again we prayed for guidance. In a few seconds we heard a gun-shot. This was the signal. We met a few more cross-paths: prayer was our only remedy—and on each occasion we had a distinct answer, until some men found us who had formed a searching-party. We reached home soon after, torn, scratched, wearied, but happy, oh! so happy! and full of praise.

We would not lose that evening's experience for thousands of gold and silver, for we had much comfort and assurance in prayer, and ever since we have been encouraged, both by promise and experience, in everything, by prayer and supplication, with thanksgiving, to make our requests known to God. Dear Christian friend, do you believe in a prayer-answering God? Do you take all your troubles and trials to Him in prayer? Is He not interested in each one of His blood-bought people? He gave them Christ and now shall He not with Him freely give us all things?

The sceptic, the formalist, and perhaps the doubting Christian may try to explain the above narrative on some other principle than the literal fulfilment of God's promises, in answering the prayers of His people in such minor matters. It may seem a little thing, to be lost in the woods, but it was no light thing to us at the time, and we constantly look back with gratitude and praise to God for his loving-kindness thus shown us.

Believer in Jesus, let me again urge you to carry everything to God in

prayer. Be often at the throne of grace, grow intimate with your Father, and let your confidence and joy be daily fed, as you receive from His hands every promised blessing which is yours in Christ Jesus. "Jabez called on the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me! And God granted him that which he requested." — 1 CHRON. IV: X.

Rome and Rum at Castle Garden.

At the Congressional Committee investigation regarding the management of Castle Garden and the working of the immigration laws held in New York, April 9, 1890, Commissioner Starr of Castle Garden was asked whether the character of the immigrants was getting better or worse. His answer as reported in the New York *Herald*, April 10, was: "From some countries very much worse. This is true with respect to Hungarians, Poles and Italians. The better class of immigrants come from the Scandinavian countries—Norway and Sweden. From Ireland, I think that the undesirable immigrants are on the increase." In other words, Protestant immigrants are good and Roman Catholics are undesirable. That is the common experience everywhere.

It was further developed at this inquiry that "a permit is given to the missionary of the German Catholic Society to visit Castle Garden, and that this Society keeps a boarding house for immigrants in which liquor is kept for sale." This is nice business for a "Church" to be engaged in.

THE CHURCH OF ROME NOT THE CHURCH OF CHRIST.

BY PAUL LE CLAIR.

XX.

Diversity in the Sacrament of Baptism—(Continued).

1. In the fourth place, the Christian and the Roman Churches differ with respect to the personal administration of their respective rites of baptism.

In the Church of Rome the necessity of baptism in order to secure salvation (except in the two cases named—No. XIX. sec. 7) justifies in their estimation the validity of lay baptism when an infant is at the point of death, and no regularly authorized minister is present to confer the sacrament.

On the contrary, the Church of Christ, regarding baptism as an ordinance of the visible Church, not of the invisible—and, therefore, for the living and not for the dying, rejects any administration of that rite as invalid when not performed by a regularly authorized minister of the Gospel. For the authority to baptize was given by our Lord only to those whom he commissioned to preach the Gospel (Matt. xvi: 15, 16); that is, the Apostles and their successors in the ministry of the Word. This necessarily excludes all lay persons from the administration of the Gospel ordinance of baptism.

2. At this point we may pause a moment to notice some consequences resulting from the Romanist doctrine of baptismal salvation. First: the bodies of infants dying without this sacrament, and thus being *hors de l'Eglise*, are refused interment within consecrated burial grounds. Hence at times we see tiny graves of dear little ones (still-born or otherwise dying without this saving sacrament) outside the sacred enclosure of holy ground.

Second: the souls of infants dying without baptism being still in the defilement, and under the condemnation of original sin, are not admitted to the beatific vision of God, but are consigned for ever to a place expressly prepared for them, named *limbus infantum*, where they experience not the punishment of sense, but *pœnam damni*—the punishment of loss in being deprived of the joys of heaven—that being the punishment of original sin. Third: this graceless and pitiless dogma, as if not sufficiently abhorrent in itself, has been made the occasion of shameless and heartless fraud in the form of a pretended miracle as exhibited on a certain occasion in the chapel of the Abbey of St. Benignus, at Dijon, Burgundy. On the occasion referred to, the pretence was to give life to the dead by the miraculous power of an image of the Madonna, with the assistance of the mass. On a table before the altar, and in the immediate presence of the image, were the bodies of two unbaptized still-born infants that, in the delay of the Virgin for several days to give life to these poor little bodies, were become so very offensive that the priests who were managing the affair were compelled to do something decisive without further delay. The celebrant having entered upon the service was come to the part when it is said, "Lavabo," etc. At this point one of the assisting deacons passing by the table ran against it, as if by accident, causing the little putrid bodies to move slightly; instantly the

priest seized the vessel of water in which he had just washed his fingers, and, stepping hastily to the table, applied the water as he pronounced the formula, "Baptizo," etc., thus rescuing from *Limbo* the souls of the still-born babes to the great joy of their parents, while the astonished congregation cried out in admiration, "A miracle, a miracle!" (Related by an eye witness.)

3. In the fifth place, in the important matter of the sponsors in baptism, the baptism of Rome differs from the rite as administered by the Apostles.

4. There is no mention in the New Testament of alien sponsors in baptism. The first authentic record of such practice is found in the latter part of the second century. It became more common during the next two centuries; but it was not generally observed until after the latter part of the fifth century.

5. Rome's custom of alien sponsorship in baptism originated in the conceit that as baptism is a new birth, the person thus born again should have a spiritual father and mother, other than the natural parents; and who, presenting a child for baptism, assumed responsibility for its new spiritual life. It was imagined, also, that this spiritual relation created such an affinity among the parties as to constitute a legal bar to their intermarriage, embracing the god-parents, natural parents and the person baptized, no one of whom were allowed to marry another.

6. This superstitious nonsense, however, in time became practically inconvenient; for in cases frequently occurring in which the same child was honored with a large number of godfathers

and godmothers, it unduly enlarged the circle of the anti-nuptial affinities. This evil was finally remedied by the Council of Trent in limiting the number to one godfather and one godmother; and this small number might, with great propriety, according to the Gospel standard, be still further reduced to none at all.

7. Now, with Rome's heartless dogma of the perdition of infants dying without baptism, contrast the gracious Gospel doctrine on this subject which prevails in the Christian Church—that infants dying in infancy, being of God's elect, are regenerated by the Spirit and saved through the Redemption of Christ. That as, without personal transgression, they fall under the condemnation of temporal death; so without personal faith, repentance and baptism, they are saved in the exercise of sovereign grace. (Matt. XIX: 13-15; John III: 8; Rom. v: 14-18.)

Whoever, therefore, attempts by baptism to save the soul of a dying child discredits Christ's ability to save, and is guilty of a gross and senseless superstition.

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WE AGAIN CALL ATTENTION TO THE pamphlets noticed in our last issue—"The Two Sides of the School Question," by Cardinal Gibbons and Bishop Keane, and the Hon. John Jay and Edwin Mead; and "The Parochial School Question," an open letter to Bishop Keane by a Roman Catholic layman; price 10 cents each. Send for them.

A SERIOUS QUESTION DECIDED.

[From advance sheets of a beautiful story entitled, "AIMEE'S MARRIAGE."]

CHAPTER I.

WITH unaltered regard and esteem for yourself, Mr. Ransome, I must retract something of what I have said. Your last communication compels me to withhold my consent to the marriage. Reluctant to part with my daughter as I am, I thought it not right to interpose imaginary objections where no real one existed. I recognized that I should, at some time, have to part with her, and I have really known no one to whom I could more willingly relinquish her than yourself who seem to know so well how to appreciate her, but this puts it in a different aspect."

"Is the fact of my being a Catholic an insuperable objection to you?" asked the gentleman addressed, in a low, musical tone which seemed to hold back a good deal of emotion.

"Such a marriage would seem incongruous," answered the lady, putting aside the direct query. "You are, perhaps, not aware that Aimee's father belonged to a noble Huguenot family which suffered persecution through several generations. My husband's ancestor found safety, after long endurance of wrong, only in exiling himself, first to Holland, and finally to this country."

"It is true there is no patent of nobility in my family, so far as I know," replied the gentleman, with the slightest curl of the lip, "yet I have no cause to be ashamed of its record, either now or in past times. It is both old and honorable, but in this country where we boast that all men are free and equal, I had not thought it necessary

to bring such distinctions to your special notice."

"Oh, you mistake me. I referred rather to character than to rank, although, indeed, the Lafontes were noble in both, and they were heroic in defense of their civil rights as well as of freedom of conscience. You know the persecutions to which the Huguenots were subjected at intervals for nearly two hundred years?"

"Yes; but, my dear madam, two hundred years have elapsed since the last of those unfortunate conflicts; the demands of the Huguenots have long since been conceded; all the world is at peace on the religious question; every man believes as he chooses, none making him afraid. Is it well to seek to perpetuate the animosities of past ages?"

"No, certainly; I am far from desiring to do so, but my husband not only held in highest veneration the traditions of his family, but adhered warmly to their religious principles. I have endeavored to be guided, particularly in what concerns my daughters, by what I thought would be his wishes, and I am not ignorant of what they would be in such a matter as this. If you had told us some time ago that you were a Catholic, pain might, perhaps, have been saved on both sides."

"You never spoke to me on the subject, and I am not in the habit of heralding my religion, although never ashamed of it. Yes, I might have told Aimee, and I should undoubtedly have done so had we talked about religion, but we did not," Mr. Ransome replied,

as a smile played about his mobile mouth, displacing the expression of offended pride which Mrs. Lafonte's language had provoked, but which he had not permitted to obtrude into his words or voice. "I loved her knowing her to be a Protestant, and was ignorant that my creed was obnoxious to her or to you."

Mrs. Lafonte felt keenly the rebuke implied in reference to her neglect of a matter she was professing to hold so important in the suitor for her daughter's hand. "But," the gentleman went on, "I have now told her, and she has condoned the fault, and, my dear lady, with all deference to your husband's opinions, your own judgment should guide you in a matter which (may I say?) concerns your daughter's happiness. These far off questions do not concern us, and beyond that, my ancestors had no part in them: those involved were all Frenchmen. It was simply an internecine quarrel. My ancestors were Irish, at least for some generations back."

"Irish! but of the same Church!"

"Ah, how unfortunate I am, in being a Catholic!"

"Let me assure you again, Mr. Ransome, I have no fault with your faith. I number many Catholics among my valued friends, and for yourself, I can only reiterate my regard. It is only that it might not be for the happiness of either you or Aimee that I withhold my consent."

There was silence for a few moments, and then he said:

"You know the old Italian story, Mrs. Lafonte? I am sure you never saw any wisdom in the sacrifice of those two young lives to the prejudices of their ancestors. Is it not true that

human nature is the same now as then? Quarrels and prejudices come down through the ages, and young people love and suffer just the same. Let family and national quarrels die! Love is the only passion which should be immortal, if, indeed, we may call that a passion which is heaven born! Aimee does not despise me because I have a creed different from her own."

"No, nor do I, as I just told you," replied the lady, smiling, but ignoring his appeal.

"Your name, Mr. Ransome, gives no intimation of your nationality. I never heard it as an Irish name."

"No, I ought, perhaps, to have an O' or a Mac prefix, but I took the name as it came to me. It was brought across the channel some generations back, but had become quite naturalized in Ireland before my father brought it to this country."

"Ah, I thought it was an English name."

"Yes, but I am an American," returned the young gentleman, not to be diverted from his object, "and have no disposition to see the feuds of other nations transplanted to our soil, and I appeal again to your own judgment. Since you have been so kind as to say that apart from this unfortunate difference you would not reject my suit, why should that be an insuperable bar, since Aimee is willing to overlook it? She shall do just as she pleases. She will always do right, we may be sure, and my whole life shall be devoted to making her happy."

Still Mrs. Lafonte demurred, and when Mr. Ransome seemed to have exhausted his persuasive powers, "Let me bring Aimee," he cried, as a last resort, "perhaps she will help me,"

and, without waiting permission, he hastened to the parlor where he had begged her to await him until the end of his interview, of the result of which he had felt so confident when he left her. He stopped only to make some fresh protestations of his love and to beg her to intercede for him. She did not resist his entreaties, and as he led her through the long room to her mother his handsome face flushed with excitement, his graceful step lingering as if loath to part with his precious burden, Mrs. Lafonte did not wonder that any girl should yield to the fascinations of such a man; but he did not intend to part with his charge. When they paused before her mother, Aimee was trembling so that he pressed tenderly the small hand that he had drawn through his arm, and drew her closer to him. "I have told your mother how all my life will be broken up, how all the light will go out of it without you. Will it be anything to you, Aimee, if I am cast off, forbidden to see you again, for why should we meet if we can never be united?" The deep passion of the voice uttering these simple words thrilled Mrs. Lafonte; what wonder that Aimee lost her self-control? Scarcely conscious of her action, her arms were about her mother's neck and her head upon her bosom. No words came to her lips; only a little sob told of the love that was throbbing in passionate pulses through her frame. It was rapture to her lover to see her who had been so hardly won making this mute but eloquent appeal in his behalf.

It was he who broke the silence. Inspired by the sight his excited feelings were poured forth in such a strain of argument, entreaties and promises

as staggered Mrs. Lafonte's convictions and swept away her objections. Whatever may have been her convictions her personal sympathies and conventional feelings had been with him through it all, and he did not depart until he was the betrothed of her daughter. Further arrangements were left to the future; Aimee was young and her mother averse to an early separation.

... Monsignor Capel.

The once famous Monsignor Capel, who was known in England a dozen years ago as "the great convertor" from the fact that he had induced the Marquis of Bute to enter the Roman Catholic Church, and who five years ago came to this country under a cloud, having been suspended by Cardinal Manning, is now on a ranch in California, the New York *Herald* says, engaged in literary pursuits. If common rumor can be accepted as truth he is also engaged in paying court to the wife of Count Valensin. He is nominally tutor to the lady's son, but the count objected to the presence of Capel in the household and instituted proceedings for divorce from his wife. What the outcome has been we know not; probably the editor of the San Francisco *Argonaut* could tell. We suggest to a correspondent who inquires about Capel to write to the editor of the *Argonaut* for information. Capel left a very bad record in this city before he went to California. His only "convert" here was Colonel George Bliss, the noted lawyer, who was an agnostic when Capel tackled him, though his wife was a Roman Catholic. She has since died and the Colonel has married another Catholic lady.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

FOURTH SERIES,

LETTER XXXII.

NEW YORK, June, 1890.

SIR:—In your pastoral letter on the celebration of the one hundredth anniversary of the establishment of the Roman Catholic hierarchy in the United States, issued October 8, 1889, you say: "When Bishop Carroll was consecrated in 1790 the entire population of the United States was 4,000,000, free men and slaves included. The Catholic population was estimated at 40,000. Now the population of the United States has grown to 65,000,000, and of this number there is a Catholic population of 9,000,000." Exception has been taken by your brother prelates to the correctness of your figures, some, like Bishop Hogan of Kansas City, asserting that there are 14,000,000, while others say there are 12,000,000. Henry F. Brownson, LL. D., the editor of the "Souvenir Volume of the Centennial Celebration and Catholic Congress," which contains the addresses delivered in your cathedral in Baltimore last November, says in his introduction to that volume that there are from "ten to twelve millions" of Roman Catholics in the United States. The Catholic Directory for 1890 gives only 8,301,367, while Mr. Hugh P. McElrhone, a Catholic journalist, who edited your official paper, the *Baltimore Catholic Mirror*, for several years, in a communication to the *New York Independent*, June 6, 1889, said there were 12,000,000 Roman Catholics in the United States, divided as follows:

Irish and their descendants, 7,000,000.

German and their descendants, 3,000,000.

Other nationalities, 2,000,000.

Mr. McElrhone shows by statistics that if all the Catholics and their descendants who had come to the United States had remained true to their faith there should be now 22,000,000 Roman Catholics in this country. "In short," he adds, "there are about 10,000,000 people walking around in the United States who ought to belong to the Catholic Church, but the vast majority of whom have gone to swell that army of indifferentists and infidels, practical if not avowed, which is the menace of our institutions, and which will sound the death-knell of our liberty if it be not put to rout by Christian patriots who know and heartily believe that the fathers of the Republic based our Government on the central truths of Christianity." Mr. McElrhone as a good Romanist takes no note of the fact that doubtless a majority of those "lost" 10,000,000 could be found among the members of the various Protestant Churches. But he and you, Cardinal, and all other Roman Catholic leaders would rather see the people infidels than Protestant Christians.

Now, amid these conflicting statements regarding the Roman Catholic population, I think we can get an estimate that will approximate the truth. Last year an Australian bishop, Dr. Murray, of Maitland, visited this country and

was the honored guest of a large number of Roman Catholic bishops. He visited all the large cities and learned many things about the Roman Catholic Church that are not generally known. When he returned to Australia he told of the wonders he had seen in the United States, and in various addresses dwelt upon the great power of the Roman Catholic Church in this country where its 86 bishops are veritable princes and rulers. In one of these addresses delivered in Launceston, Tasmania, March 16, which I find in a copy of the *Launceston Colonist*, March 22, 1890, sent me by a friend, Bishop Murray said he had been away fourteen months, most of the time in the United States.

He then continued "In the United States it is very difficult to make anything like an exact calculation of the Catholic population, which has been estimated at 12,000,000, some even holding it to be 20,000,000. At the recent great Catholic celebration in America he found that Cardinal Gibbons had given the number at 9,000,000. He felt that he could go between the lines and say that there were 10,000,000 Catholics in the States. No country in the world gave the thinking Catholic more pleasure than the United States in regard to the magnificence and the number of the churches, and the large congregations attending them. He himself was amazed at the great congregations. Since 1884 schools and convents were being built with much rapidity over the length and breadth of the land; not by the £100 checks of the rich men, but by the small donations of the poor Irish-Americans. It was a pleasure for him to hear of the great American bishops—men of all nationalities—proclaiming with joy the fact that those beautiful churches were built by the Irish. The people had learned that while they built the churches at an early period they forgot the schools. The American bishops now saw the great mistake in not building schools together with churches. Several years ago he had read the statement that 7,000,000 of the Irish exile Catholics had fallen away from the Church in America. This statement had been verified, and during his recent visit he made certain inquiries, which led him to believe the most exact number of those who fell away was 10,000,000. This had come about through many causes. First, the Irish went away to that distant land; but no priest went with them, and they had no opportunity to practise their religion. Secondly, some of those who went out poor became wealthy, and attributed their success to their own industry and talents, forgetting their God. Thirdly, mixed marriages caused many to fall away from the Church. The fourth and greatest cause was the want of Catholic education. The Government took up the education of the people and, of course, not being commissioned to teach religion, gave the youth of that country secular education. It was a great mistake to have trusted to the liberality of the Government in the matter, and it was principally through that cause that 10,000,000 of true born Irish Catholics and their descendants lost their faith. There was a mistaken idea that the faith of the Irish would stand all through the course of secular education—that there was no danger of the Irish falling away; but confine the education of the people to secular teaching, and they imbibe a strong and lasting bitterness against the Church."

I am inclined to believe that Bishop Murray's figures are the most correct yet given, both as to the present Roman Catholic population and the "loss" to the Church in this country. And what a story of failure on the part of the "Roman Machine" to help men to a better life is involved in that "loss." The ignorant, superstitious and debased are never "lost" to the Roman Catholic Church. They adhere to it to the end of their miserable lives. They may go to heaven when they die, for we cannot set bounds to the mercy of God, but they do not give evidence while on earth that they are the children of God. I do not wish to speak unkindly of the Roman Catholic people, rather does my heart go out in sympathy and love for them, for I have been one of them and my work in life is to benefit them, but the truth must be confessed that comparatively few of them are benefited by the doctrines and ceremonies that your church imposes upon them. A thick cloud of superstition hangs over them and the face of God is concealed from them. Many Americans have been led to expect a new departure in the Roman Catholic Church from your self-styled "liberality" and your willingness to fraternize with Protestants. But they will be disappointed. As long as you preach and teach the doctrines of the Roman Church that are contrary to the Word of God, it cannot be expected that the blessing of God will rest upon the people to whom you minister.

A story is told of an Irish priest who was continually scolding his parishioners for their short comings. He often said he could do nothing with them, as they were as godless a flock as could be found from Cork to Donegal. A Protestant friend suggested to him that as scolding did not benefit them, it might be a good plan to give them some of the Gospel. "What," said the priest, "give the Gospel to such a lot of hoodlums! Do you want me to waste the blessed Gospel upon such creatures?"

Suppose you and your brother bishops and priests, Cardinal, should try what the Gospel could do for your people? You might not "lose" so many millions in the next half century as you have in the past. But you will not cast aside your hierarchical and priestly power, and the people will continue to fall away from you. And yet the Gospel should be preached to them, if only to save them from the "army of infidels."

I shall continue this subject in another letter. For the present I am,

Yours truly,

JAMES A. O'CONNOR

LOVE AND MERCY.

To Jesus Christ, the sinners' Friend,
Lift up thy heart, the message send.
He waits, thy praying heart to greet—
His love and mercy, oh, how sweet.
No shining gold, no price to pay,
Thy Saviour is the "Living Way,"
Before thee stands an open gate—
His love and mercy, oh, how great.

Confess thy sins to Christ alone,
His life and death for thee atone,
His blood doth cleanse from every stain,
His love and mercy, oh, how plain.
Our Jesus is the only King,
To Him your life and service bring,
To Him lift up your thankful song,
His love and mercy, oh, how strong.
Brooklyn, N. Y. V. A. LEWIS, D. D.